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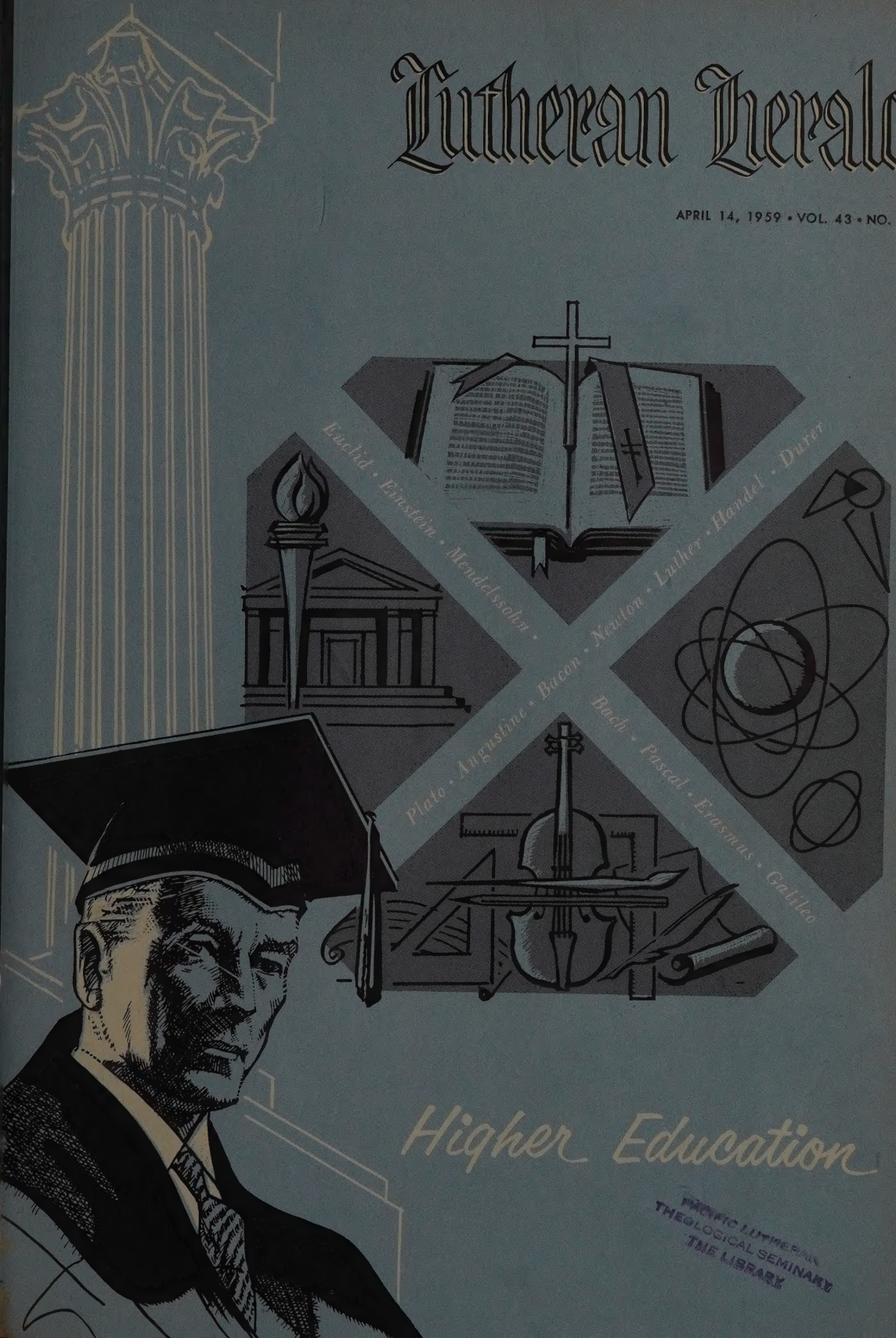

Higher Education

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It takes students, parents, churches, buildings, money and much prayer and self-less interest to build and maintain Christian schools. Most of all it takes Christian men and women who will devote themselves to teaching. This year's special Christian College issue of "Lutheran Herald" calls to the attention of all of us the vital role of the teacher in the Church's colleges and schools. Without these teachers there would be no schools. They are the heart of each institution, giving stability, continuity, and spirit to the work of study and learning. With them, in large measure, rests the future of the Church.

Several years ago Dr. J. C. K. Preus, then executive director of the Department of Christian Education of our Church, suggested that during the month of April the congregations stress the importance of the work of Christian colleges and schools. This idea found a ready response in American Protestantism, and today there is a nation-wide observance of "Christian College Month." This year, April 19 is designated as "Christian College Sunday" in The Evangelical Lutheran Church.

Color

It's knowing w

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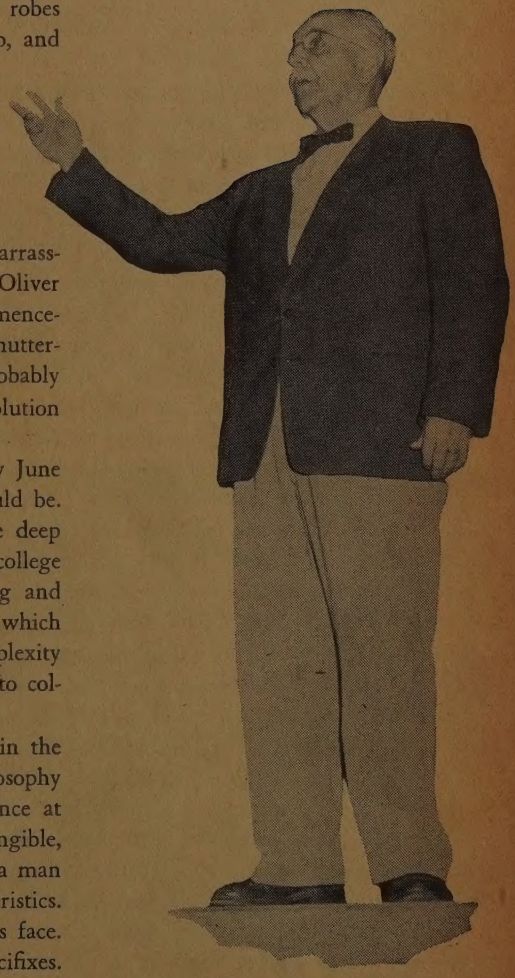
By Robert W. Lutness

ND COMPLEXITY

o with things that counts...

said Robert Frost as he took the colorful material from the robes forty honorary doctorates bestowed upon him, cut them up, and wed them together to make two beautiful patchwork quilts.

Obviously, this is not recommended procedure for such crosanct academic paraphernalia. Or have *you* ever arched in an academic procession? Have you ever strug-ed with the buttons and folds of those pesky robes? ave you ever tried to keep step in that long double line intellectual giants whose weaving peripatetic amblings embarrass-gly resemble the clowning strides of a Stanley Laurel and an Oliver ardy? Have you ever sweated through a long tedious commence-ent address all the while listening to the rather unacademic mutter-gs of your royally robed colleagues? If you have, then you probably e a secret delight in Robert Frost's functional and artistic solution the post-procession utility of an academic robe.



But, for the most of us, the academic procession on a sunny June ternoon remains both colorful and impressive as well it should be. he sad part is that often we never realize that beneath the deep rples, reds and golds which decorate the shoulders of our college culties is another type of color, much more varied, striking and mplex. It is the color of the personality, of the character which akes the professor, and the man, which gives him the complexity d the dynamism needed for his important role as professor to col-ge youth.

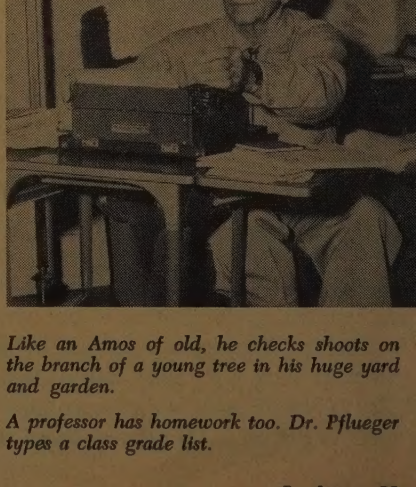
Such color and complexity, vibrancy and zest can be seen in the ofessor and the man, Dr. Jesse P. Pflueger, professor of Philosophy d Religion, Pacific Lutheran College, Parkland, Wash. Glance at s pictures and the color and complexity become suddenly tangible, r one does not speak of intangibilities when describing such a man Dr. Pflueger. Vagueness is not one of his ethereal characteristics. is character is as discernible and as deep as the lines of his face. is spirit is as expressive as the carved lines of his wooden crucifixes. is wit is as clipped as his pruning shears. His zest is as pronounced

Woodcarving, one of th many expressions of h aesthetic nature.

as his beratings of the athletic referees. His good taste is as evident as his bow tie. His reverence is as quietly solemn as his folded hands. Against such characteristics there can be no law of academicity. The professor is the man!

But with color must come complexity, lest otherwise it be only splash and dash. We assume the academic training of a college professor. This does not guarantee his complexity. For complexity comes out of years of maturing and growth. It comes out of a virile and absorbing state of mind. This too is the endowment of Dr. Pflueger. Son of a college professor, he was born and raised in a dormitory at Capital University, Columbus, Ohio. He received his education there, taking every course on the curriculum of that institution. From there he went to Tulane University where he studied tropical medicine, and then to Leipzig University in Germany. World War I cut short an India missionary career after three years. He returned to Seattle, Washington, where he served a parish for 14 years before coming to PLC in 1930.

For twenty-nine years of college professorship he has shown a versatility, a pioneering spirit and a concern that have made thousands of students vow that they must take at least one course from the venerable Dr. Pflueger. He has caught the vision as a Christian professor that truth, beauty and goodness are the purposes of creation by God, and that the heart of Christian education is to make that vision acceptable by reasonable and divine influence. In such a questioning community as the college campus he has provided a fresh and stabilizing answerableness, not just in word, but in deed and in power. Whether to the naive pre-seminarian who knows all the answers, or to the sophisticated



Like an Amos of old, he checks shoots on the branch of a young tree in his huge yard and garden.

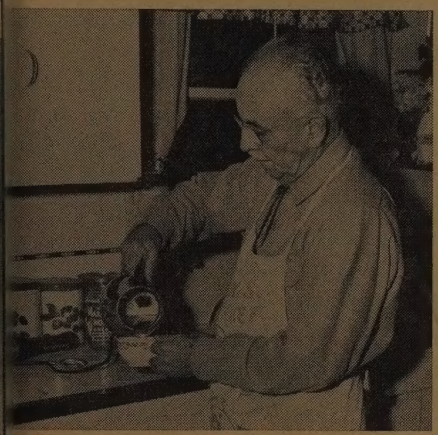
A professor has homework too. Dr. Pflueger types a class grade list.

coffee shop cynic who knows all the questions, Dr. Pflueger has had the capacity to challenge and to answer with the "Yes" which is found in Jesus, the Christ.

The college of today by its very purpose and nature is closely associated with the world, and in one sense of the word is not only in the world but also of it. Therefore any student, who in the progress of his education must attend a college, must face the danger of being exposed and taken over by the world. If he happens to be so fortunate as to attend a Christian college, this only lessens the danger by a matter of degree. By this logic, the parent can only hope that his son or daughter may be given such a large injection of the "holy" that he could, on going to college, last through the four years with a minimum of tainting from its worldliness.

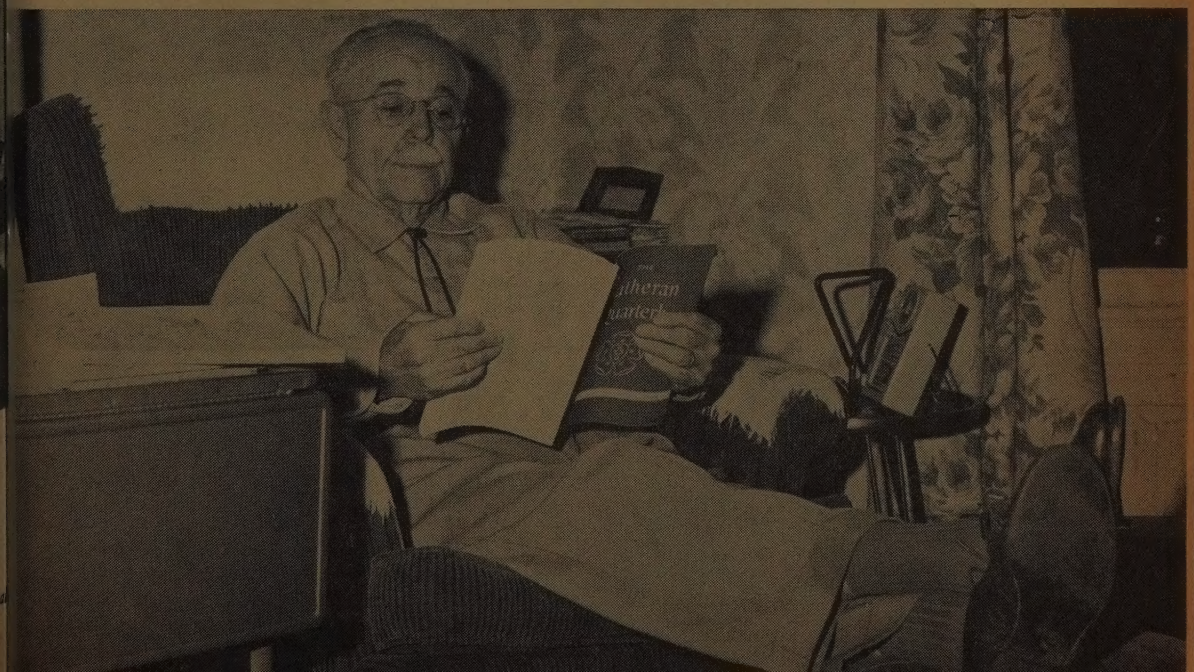
This logic, however, is not the logic of the Lutheran Church, nor is it a part of its genius. The Lutheran Church believes that the Christian is not a person garbed in black, isolated in a cell, living a life of retreat, protecting himself by a selfish life of isolation. Rather he believes that the Christian is and must be in the very center of life, vibrant, working, living and experiencing, as a person who has more understanding of what life is, and more desire to find out what life is about, than the world can ever have.

If we do not maintain this healthy complexity in our Christian colleges then even our approach to the Word of God upon which our colleges are based becomes warped, stringent and artificial. The Bible has never spoken to a void. It has spoken to crises, individual and collective. It has spoken to concrete situations and events, to highly complex attitudes. When significant attitudes and complex situations are brought to the Word of God, that Word is more able to show its own complexity and significance. However, if even in the Christian college community we confront the Word of God with only narrowness, artificiality, and barrenness of ideas, pretending that this is some type of wonderful unworldliness, then the Word of God will still be a leaven, but the result will only be a leavened narrowness, a leavened barrenness, a leavened artificiality.



The start of a day with a cup of coffee.

The end of the day with repose and reflection.



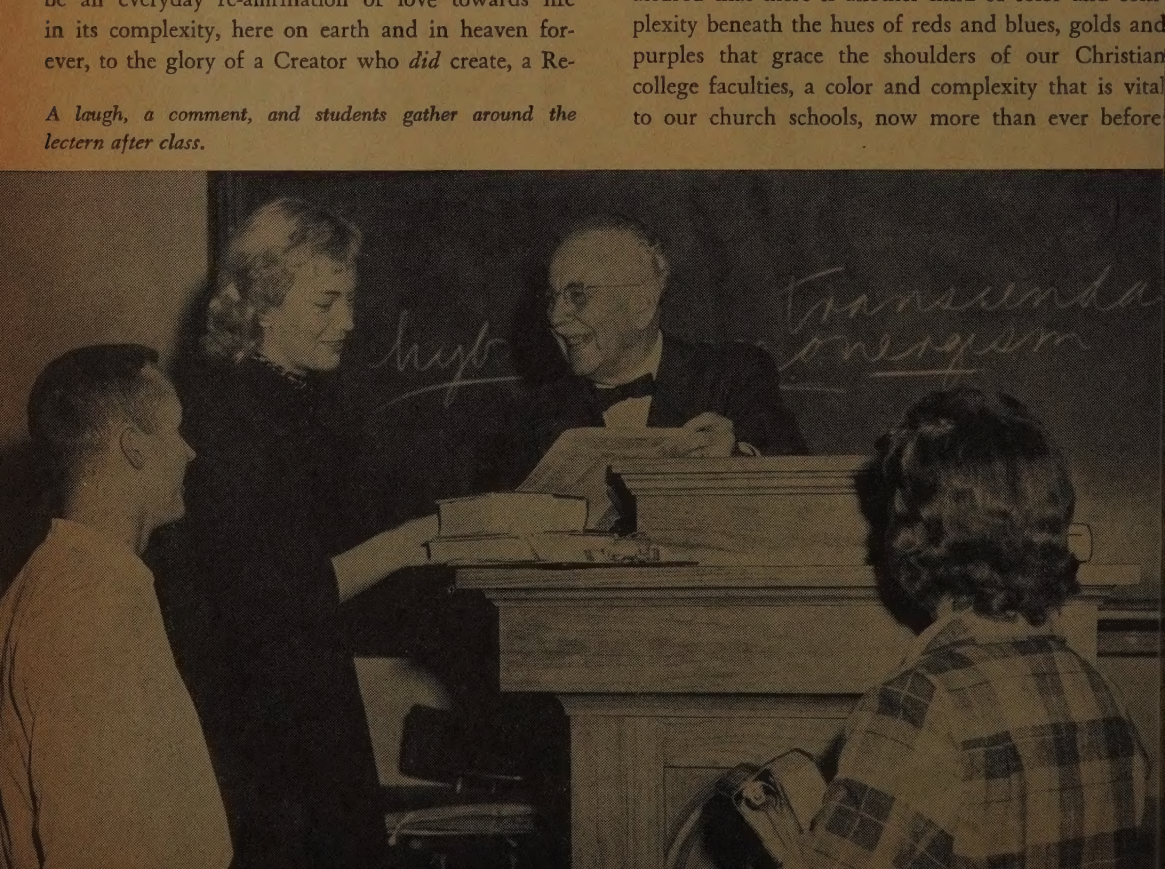
A family man, he shows a picture of two grandchildren to Dick Goodwin, the PLC football captain.

It is the genius of Dr. Pflueger to have personified the complexity so necessarily a part of college life, and to have made of it not a heady flirtation with the kingdom of this world, but a re-affirmation of the wealth of God's grace towards man. His life as college professor has been a testimony to the Christian truth that if a man loses his life for Christ's sake and the Gospel's, he will find it, and having found it he will take this new life in Christ into the world of ideas and experience and let it be an everyday re-affirmation of love towards life in its complexity, here on earth and in heaven forever, to the glory of a Creator who *did* create, a Redeemer who *has* redeemed, and a Holy Spirit who *does* regenerate.

Dr. Pflueger is not a typical professor on our church college campuses. For this we are happy. We are happy because there should no more be a "typical" college professor than there should be a "typical" disciple of Christ. We are happy because if all professors were like Dr. Pflueger our church colleges would be over-run with enthusiastic tree-pruners, the desks would resemble the carvings of Oberammergau, the radio engineers would go mad, and the athletic referees would run for cover like money changers out of the temple at the collective boomings of a faculty's righteous indignation. But in Dr. Pflueger we find the tangible essence that is the genius of our Christian college faculties. We find in him the depth and character, the color and complexity that are needed more than ever on our Christian college campuses.

This June, on a sunny afternoon, when the long academic procession winds its colorful way to the Pacific Lutheran College Gymnasium, and Dr. Jesse P. Pflueger steps into the line just before it enters the gymnasium, for the march is a long one now, and his frame somewhat tired, we can know and be assured that there is another kind of color and complexity beneath the hues of reds and blues, golds and purples that grace the shoulders of our Christian college faculties, a color and complexity that is vital to our church schools, now more than ever before.

A laugh, a comment, and students gather around the lectern after class.



What Matters *Most?*

By Sidney A. Rand
Director of Christian Education

"Not again!"

The president of the college had just made an apparently unwelcome chapel announcement. Tuition would be increased next year! Student response was instant and unanimous.

Parents agreed. College students and their parents do not see eye to eye on everything, as any student knows who has brought home a grade report with a flock of "D's" or who has cracked up in the family car. But on the matter of a tuition increase they are one!

And in this case tuition had been increased twice in three years. What did this mean? How could any but the wealthy go to college now? At least, how could any person attend a college of the Church?

There were reasons given for the increase, sound reasons. Costs to the college for what it purchased kept increasing. Faculty salaries had been too low too long; they must be increased. Growing enrollments brought the need for more teachers at a rate which exceeded the capacity of the college budget to add them. The college was caught. It had to increase the charges it made of those who benefited most directly from its services.

How Much and From Whom?

Money makes a big difference. Sometimes it seems to matter most in the operation of a college. Without it there would be no buildings, no library, no teachers, no college. But two questions arise in this connection. How much money is needed? From whom should it come?

The Chicago Daily News recently reported a growing number of American students in attendance at European universities. The lure of travel is surely a factor in this but the report goes on to indicate that the major attraction is the cost. In France tuition is free, in Germany it averages $40 to $120 per semester. For several years Mexican schools have attracted Americans with their low costs. And in Russia not only is tuition free but the government pays the student to attend university!

Here is one solution to the money problem. Have the state pay all or the major portion of the cost of education (including board and room). This relieves the students and also their parents except, of course, that as taxpayers they will still bear the cost.

Ideal as this may sound we know the disadvantages of a nationally financed and managed higher educational system. Russia, Hitler's Germany and other totalitarian states have "enjoyed" such "free" education.

In our day Americans are awakening both to the cost of education and the possible sources of its support. The relationship between the amount invested in higher education and the national economy has remained constant for more than a decade (approximately one half of one per cent of our gross national product is invested in higher education). This means that more dollars are being spent, but the per pupil investment is decreasing because more and more students are being educated.

State legislatures are wrestling with their financial obligations to state supported colleges and universities. The federal government is increasingly active in its indirect support of higher education as evidenced by the program of loans for buildings, loans to students, and grants for research. More direct federal support is probably on the way.

Business and industry, conscious of their own need for well-educated personnel and alarmed by reports of a Russian "lead" in certain scientific and technological areas, are increasing their support of education. The Ford Foundation amazed and heartened the world of education in 1955, when it announced a gift of $500,000,000 to the colleges and universities of the United States to aid in increasing faculty salaries. Other foundations and business interests are following similar practices.

It's Still a Bargain

The student who complained, "Not again," when the announcement was made of a tuition increase had a point. He was a student at a college of The Evangelical Lutheran Church. Tuition and fees paid by students accounted for 80% of the total income for educational and general purposes at the colleges of our Church in the year ending June 30, 1958. The national average in private colleges was approximately 65%.

This difference is accounted for by several factors. One is that most private colleges in America receive a much larger percentage of their income through gifts from various non-church sources than do our Church's colleges. The tuition at these other colleges is generally as high as or higher than that in the colleges of our Church. Another factor in this difference is that costs

of operation in our schools are lower than the average of other private colleges *chiefly because of lower faculty salaries*. Thus the percentage of total costs accounted for by student payments is larger.

Of course we should remind ourselves that a college education is a bargain even at present rates. With tuition and fees averaging $600 annually, a student can attend a college of our Church for four years for a total educational cost which is less than the cost of one of the so-called "low-priced three" automobiles. And, including the cost of board and room, a four-year college education still costs only *a few hundred dollars more than the salary a college graduate of today earns in the first year after his grduation*. He has the rest of his life to turn a financial profit on his education!

In spite of this, it is true that the colleges of our Church cannot increase the share of educational costs paid by the students much beyond the present level and still hope to have large numbers of the Church's youth attend our schools.

As Much As Money Matters . . .

What about the Church in this financial picture?

From 1941 to 1957 the total annual operational costs of the colleges and schools of the Church increased five times, from $837,000 to $4,322,500. In the same period the annual appropriation from the Church increased three times, from $181,000 to $541,300. Meanwhile gifts from others increased fifteen times, from $22,000 to $328,200. The significant factor here is that the percentage of operational costs contributed by the Church decreased from 21% in 1941 to 12% in 1957 and the percentage received through other gifts increased from 2½% to 7½%.

On the other side of the ledger is the heartening fact that the contribution to our colleges and schools in 1957 totalled 90 cents per confirmed member for current operations and another 65 cents per confirmed member for building costs. This is considerably higher than the per member contribution in most Protestant churches.

It is evident from all this that money makes a difference in the operation of schools and colleges. It is also undoubtedly true that the cost of education in the future is going to be greater and not less than at present. In spite of any economies or improvements in efficiency which the future may effect, the total cost of a sound program of higher education in the Church is undoubtedly going to increase as educational programs improve and the number of students grows.

The Church will therefore ask two questions: "How much money shall we invest in higher education?" and "What shall our program of higher education be?"

The latter question is more important than the for mer, and its proper answer leads to a satisfactory repl to the question of money. For as much as money mat ters, it doesn't matter most. The program supported b the money must be worth the price or else even th meanest gift to it is too large.

The very names of our colleges and schools reflec their intentions. Heavily flavored with the tradition an life of the Church, such titles as Augustana, Concordi Luther, Pacific Lutheran, St. Olaf, and others reflec the basic orientation of the institutions they identif and of the Church of which they are a part.

Our schools are of the Church by choice. The Churc has chosen them to do her work. And they have chose the Church. They desire nothing else. They are n looking for ways to grow or prosper apart from th Church or in spite of her. The Church's gospel is the message. They will always be the Church at work i education, because that is what they choose to be.

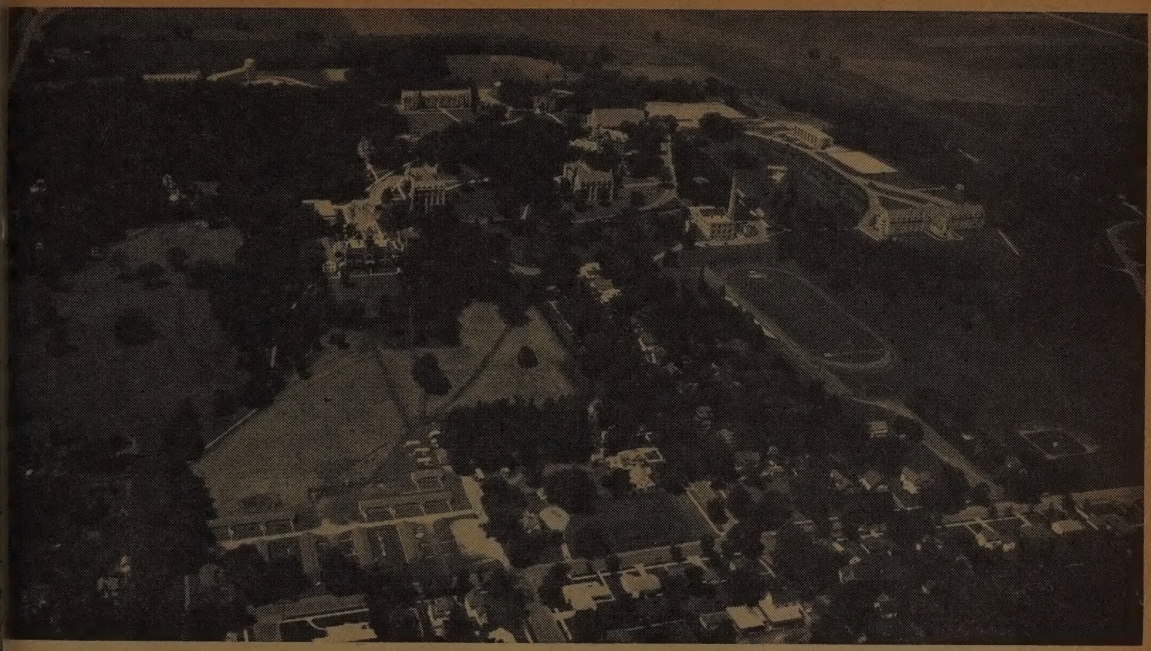
The college of the Church is not some quiet shelt from the world where pious people escape life for time and gain strength for later living. Nor is it simp the detention center for neglected children of the fai where the Church tries to remedy away from hom what it and parents have failed to do before. Rathe college is a laboratory, a working place, where faith tried and tested by strange new ideas as well as nou ished by familiar truths. College is not so much a island apart from life as it is an experiment in life i self. There are failures, halting successes, and gra triumphs along the way.

It Doesn't Matter Most

In this program money matters. But basic questio of "what?" and "why?" matter more. And in the wor ing out of the Church's educational ministry the teach is the key. The five hundred faculty members in o colleges and schools are the heart and core of t Church's academic work. It is as they do their wo efficiently and with understanding of God's truth relation to their discipline that education worthy of t Church's name and flavor takes place. And on a doz campuses of our Church this takes place day by d and year by year.

This is the end of education. This matters most. bring God and students together in such a way th God may speak and reveal himself and that stude may think and learn in the presence of the Lord life and His will for them and all the world is t basic purpose and program of the Church in educati

This Christian education is worth the fullest possi investment of time, of money, and of people.



An aerial view of the campus at St. Olaf, the largest college coming into the new Church

A Look at the Campuses

Unity Begins with You

The fourth in a series by Robert C. Gremmels

Because of the Depression Bill Davis never got to go to college. But he has always respected the value of education—whether acquired in classrooms or simply through reading books and observing life—and he seldom snubs an opportunity to learn something new. "Why, he's even read the constitution of our congregation!" exclaims a friend, who thinks Bill is a prize example of the self-educated man. Bill, however, sees himself as "just an average guy with curiosity."

"I like to find out things," he explains. "That's why I want to know all about the new Church—and particularly about education in the new Church. It seems to me that when a man stops learning he stops living."

For a pictorial presentation of the schools and colleges see inside back cover.

Bill has always appreciated the education his congregation has provided for him—in Sunday school, catechetical instruction, and special study groups—and now he is looking forward to an even better program of Christian education in the Church to come, with more and better curriculum material and greater facilities for training church-school personnel. He even has visions of a day when television will play a prominent role in the teaching ministry of the Church.

Right now, though, Bill is concerned mainly with the setup for colleges and seminaries. Like thousands of other potential members of The American Lutheran Church, he has a personal interest in higher education because of his teen-age children. Before long his son, Joe, will be graduating from high school, and Carol is not far behind. College talk at the Davis home is no longer limited to stale jokes about absent-minded professors.

"Joe's been thinking quite a bit lately about going on to college," said Bill. "And I hope he can, especially if he chooses one of our church schools. I'll leave the decision up to him, of course, but both of us would like to know where the colleges of the new Church will be, and what they will have to offer. I've heard some of them may even be closed."

Bill Davis can stop worrying right now about any of the colleges being closed. Such talk is sheer rumor. Not only are the merging bodies planning to maintain all the present schools, but they are looking ahead to the establishment of a new Lutheran college in California, to be sponsored jointly by several bodies of the National Lutheran Council.

If Bill Davis wants to stew a bit over the fate of his church colleges, that's wonderful; but he should channel his concerns to the problems of *keeping up* rather than *keeping open*.

Nearly all the colleges of the merging bodies are now racing the clock, struggling to expand their facilities fast enough to keep ahead of skyrocketing enrollments. Each year the swarm gets thicker, and only a national disaster can prevent this trend from continuing until at least 1970. To think of closing colleges today is about as reasonable as wearing ear plugs at a concert. According to many educators, it's unthinkable.

If Bill Davis is really concerned about Christian higher education he will direct his thoughts, his prayers, and his financial support to the growing needs of his church colleges. With that kind of dedication among its members, The American Lutheran Church will come into being with perhaps the brightest array of colleges of any church body in the world.

Secondary Schools

Because of his "advanced" age, Joe Davis would probably not be interested in attending a church-related secondary school; but for the benefit of younger students it ought to be pointed out that three secondary schools will come into the new Church through the ELC. They are: Augustana Academy, Canton, S. D., (230 students, 16 teachers) founded in 1860 and relocated at Canton in 1932; Camrose Lutheran College, Camrose, Alta., Canada, (170 students, 10 teachers) founded in 1910; and Lutheran Collegiate Bible Institute, Outlook, Sask., Canada, (138 students, 10 teachers) founded in 1939. At present, all three of these schools offer a complete high school education (grades 9-12). And if present plans materialize Camrose will enlarge its program next fall to include work on the grade 13 (junior college) level.

Colleges

Suppose young Joe Davis does decide to enter one of the colleges of The American Lutheran Church. Well, he'll have a choice of nine fully accredited senior colleges and two well-established junior colleges. Except for highly specialized training — in such fields as medicine, dentistry, engineering, or law—these schools will be able to offer Joe practically anything he might be interested in. And even if he should want to enter one of the more specialized professions he will be able to get at least the first two years of his education (and in many cases the first four) at one of his church schools.

These are the nine senior colleges that will be operated by The American Lutheran Church:

Augustana College, Sioux Falls, S. Dakota

Capital University, Columbus, Ohio

Concordia College, Moorhead, Minnesota

Dana College, Blair, Nebraska

Luther College, Decorah, Iowa

Pacific Lutheran College, Parkland, Wash.

St. Olaf College, Northfield, Minn.

Texas Lutheran College, Seguin, Texas

Wartburg College, Waverly, Iowa

Although not all of these colleges will be owned directly by The American Lutheran Church (simply because some are at present owned by "segments" within their sponsoring Churches and will continue the same

Students gather in front of the library at Dana College in Blair, Nebraska

The girls talk things over in one of the dormitory rooms at Capital University in Columbus, Ohio

rrangement in the new Church*), all will be certified colleges of The American Lutheran Church, will be responsible to the Church, and will be supervised by the Church's Board of College Education. Each school will be governed, however, by its own Board of Regents, elected from the membership of the Church.

"I guess this all sounds pretty reasonable," Bill Davis conceded. "But 'd like to have a brief sketch of each of the colleges — when they were ounded, what they offer, and so on. really don't know much about some of them."

Augustana College. Augustana (not o be confused with another college of the same name, located in Rock sland, Ill., and owned by the Augustana Lutheran Church) is one of the astest-growing colleges in The Evangelical Lutheran Church. Current enollment approaches 1,400 students, an ncrease of more than 75 per cent ince 1951, and the faculty numbers bout 70. The college offers a full four-ear liberal arts program, plus military eserve training, and is accredited by he North Central Association of Colges and Secondary Schools. Augustana was founded in 1860.

Capital University. Almost identical in size with Augustana, Capital vas founded in 1850 and is the oldest ollege of the American Lutheran Church. It is called a university beause it maintains a theological semiary, a conservatory of music, and school of nursing as well as an arts ollege. (In the new Church, however, the seminary will be a separate nstitution, as detailed later in this hapter.) Capital is accredited by the North Central Association of Colleges nd Secondary Schools.

Concordia College. Another fast-rowing ELC college, Concordia (not o be confused with several Missouri ynod institutions named Concordia) as an enrollment of about 1,500 and a faculty of more than 80. While offering a full liberal arts program, the school is especially proud of its music conservatory, which is large enough to branch into adjacent Fargo, N. D. Concordia is also noted as a favorite convention site for large church gatherings. It was founded in 1894 and is accredited by the North Central Association of Colleges and Secondary Schools.

Dana College. Though it will be the smallest of the new Church's senior colleges, Dana (rhymes with banana, not Cana) is nevertheless a highly respected four-year liberal arts college with enviable traditions. Twice, for example, its *a cappella choir* has made concert tours in Europe. Since its founding by the United Evangelical Lutheran Church in 1899, Dana has grown to an enrollment of more than 300 students, with a faculty of about 25. It is accredited by the North Central Association of Colleges and Secondary Schools.

Luther College. For nearly a century Luther College has been providing Christ-centered education in the area near the borders of Minnesota and Wisconsin often called the "Switzerland of Iowa." It was founded in 1861, is now owned by The Evangelical Lutheran Church, and has about 1,200 students and 70 faculty members. It also has one of the best-known concert bands in the college world. Luther offers a four-year liberal arts program and is accredited by the North Central Association of Colleges and Secondary Schools.

Pacific Lutheran College. Though owned by a corporation within the ELC, Pacific Lutheran is in a sense an inter-Lutheran college. Both the ALC and the Augustana Lutheran Church contribute money for its support, and both have representatives on its faculty and Board of Regents. The school has an enrollment of about 1,600 and a faculty of 70. Accredited by the Northwest Association of Secondary and Higher Schools, Pacific Lutheran is a four-year liberal arts college, with emphases on teacher training and pre-professional courses. It was founded in 1894.

St. Olaf College. Another ELC-owned school, St. Olaf is the largest of the merging Churches' colleges, with about 1,800 students and a faculty of 130. In addition to its basic liberal arts curriculum St. Olaf offers a four-year nursing program and other specialized courses. Its music department is world renowned. Each summer the college also sponsors a week-long theological conference, featuring some of the world's leading theologians. St. Olaf was founded in 1874 and is accredited by the North Central Association of Colleges and Secondary Schools.

Texas Lutheran College. Since it became a senior college of the Ameri-

Segment-owned schools: Augustana, Concordia, Pacific Lutheran.

can Lutheran Church in 1948, Texas Lutheran has made dramatic progress —doubling its enrollment, adding a number of new facilities, and merging in 1954 with the ELC's Clifton Junior College of near-by Clifton, Texas. At present Texas Lutheran (which was founded in 1891) has about 600 students and a faculty of 35. It offers liberal arts training in eight departments—including agriculture—and is accredited by the Southern Association of Colleges and Secondary Schools. Like Pacific Lutheran, TLC is inter-Lutheran in character; the ELC, the Augustana Lutheran Church, and the United Lutheran Church in America co-operate with the ALC.

Wartburg College. Considered by some to be the ALC's most flourishing school, Wartburg has more than tripled its enrollment since World War II and now has more than 900 students and a faculty of 60. It offers a complete liberal arts curriculum and is especially strong in teacher training, science, music, and journalism. Its famous Artist Series, which each year brings to the campus the top talent of the cultural world, is known from coast to coast. Though often confused with Wartburg Seminary in Dubuque, Iowa, Wartburg College is a completely separate institution, located about 100 miles west of the seminary. Wartburg was founded in 1852 and is accredited by the North Central Association of Colleges and Secondary Schools.

If Joe Davis can meet the entrance requirements, any one of these colleges will probably be delighted to sign him up. And all nine are exceptionally fine schools, well equipped to provide him with a thorough, Christ-centered education. Making a choice could be a difficult proposition. It might even be that Joe will choose to begin his education at one of the junior colleges — Luther in Regina, Sask., Canada, or Waldorf at Forest City, Iowa. At present Luther is owned by the American Lutheran Church and has about 350 students and 14 teachers. Waldorf, a segment-owned school of The Evangelical Lutheran Church, has about 300 students and a faculty of 23. Both are fine institutions.

A third possibility is that Joe will choose to attend a state university rather than one of his church colleges. If so, he will still benefit by the services of The American Lutheran Church, since the new Church will participate in the National Lutheran Council's Division of College and University Work. This excellent organization conducts Lutheran student service work on nearly 600 university campuses in the United States.

The Seminary

"I imagine," said Bill Davis, "that Joe will pick his college pretty carefully. I'm not worried about that; I don't see how he can go wrong. But suppose he should decide to go on to seminary and study for the ministry —something our pastor has suggested. Where will the seminaries be in the new Church?"

According to present plans The American Lutheran Church will have just one seminary, made up of several units located in various parts of the continent. Each unit, however, will be governed by its own Board of Regents. What the units will be called is not yet certain, but units will be located in Columbus, Ohio; Dubuque, Iowa; St. Paul, Minn., and Saskatoon, Sask., Canada.

Columbus, Ohio. At present Columbus is the site of the Evangelical Lutheran Theological Seminary of Capital University, owned and operated by the American Lutheran Church. The oldest Lutheran seminary west of the Allegheny Mountains, Capital was founded in 1830 and now has nearly 250 students and a faculty of 12. It is accredited by the American Association of Theological Schools.

Dubuque, Iowa. Dubuque has long been the home of the ALC's Wartburg Theological Seminary, which was founded in 1853 and now has an enrollment of about 200 and a faculty of 13. Like its sister seminary in Columbus, it is accredited by the American Association of Theological Schools. Since 1956 Wartburg Seminary has shared its campus with the UELC's Trinity Seminary, formerly located at Blair, Neb., which now has about 20 students.

St. Paul, Minn. Probably the largest unit of the new Church's seminary will be in St. Paul—utilizing the facilities of what is now the ELC's Luther Seminary, founded in 1876. Since Luther is the only U. S. seminary of the ELC, it has produced nearly all of that Church's pastors and now has an enrollment of more than 500, instructed by a faculty of 25. It is accredited by the American Association of Theological Schools.

Saskatoon, Sask., Canada. The Canadian unit of The American Lutheran Church's theological seminary will be in Saskatoon, where last fall two seminaries combined classes to serve five Lutheran synods in Western Canada. At present the school has six professors and 55 students, 41 of whom are members of either the ALC, ELC or UELC.

"I've heard," said Bill Davis, "that the units of the seminary will have specialties—so that a student interested in becoming a missionary, for example, might go to one school while a student interested in some other phase of the ministry, or in graduate work, might go somewhere else. Is that true?"

Yes and no. The Constitution of the new Church does provide for the possibility of specialization—and specialized programs may eventually be developed—but so far no action has been taken. These are details that can just as well be worked out after the Churches unite. The important thing to remember is that every unit of the seminary will continue to train men for the parish ministry, whether there is specialization or not. Parish pastors will always be in demand.

Regardless of what develops on the Christian education scene, this much is certain: The American Lutheran Church will be well equipped to train pastors and other church leaders of the highest caliber. And its colleges will undoubtedly continue to turn out their share of the world's finest citizens—men and women with knowledge, character, and devotion to the Lord.

Next: "Visit the Charitable Institutions."

Architect's drawing of the Library, which is being sponsored by the ELC.

A College for California

The dreams of thousands of California Lutherans are about to become true. They're going to have a college of their own.

The site is a 206-acre tract in Ventura County, California, forty miles west of downtown Los Angeles, of which 130 acres was an annuity gift from Richard Peterson (ELC), who had operated it as a fruit and walnut ranch for many years.

Now plans for the first five buildings—a library, science hall, student center, physical education units, and residential hall—are on the drawing board.

These five buildings comprise the initial building program of the new college and are part of the master plan designed for a fifteen-year period of development adopted by the Board of Governors of CLEF—the California Lutheran Educational Foundation. Architects are Daniel, Mann, Johnson and Mendenhall of Los Angeles.

The basic master plan is divided into three primary areas of development: first, the college campus, covering 136 acres; second, the residential village and park, with community recreational and cultural facilities, covering 60 acres; and, third, a possible community and college shopping area.

Several features of the master plan are attracting favorable comment: facilities such as the library and student center placed in the center of the functions they serve; small residential units oriented to combination indoor-outdoor lounges; the arrangement of buildings into patterns which provide for a logical future expansion without the altering of the basic campus design; areas for public gatherings designed to accommodate up to twenty thousand persons; and the design of the entire campus to serve the large programs of the participating church bodies.

It is estimated that the initial building program will cost $2,900,000, of which $2,000,000 represents the costs of the buildings. The balance is the cost of the initial engineering program which must be completed prior to the operation of the buildings. Approximately $1,500,000 of the building program is now identified with the projects which have been officially endorsed by the participating church bodies. The engineering program is the goal of the Fellows, a group of persons in the West banding themselves together as the "spiritual alumni" of the new institution.

The projects sponsored by the participating church bodies are:

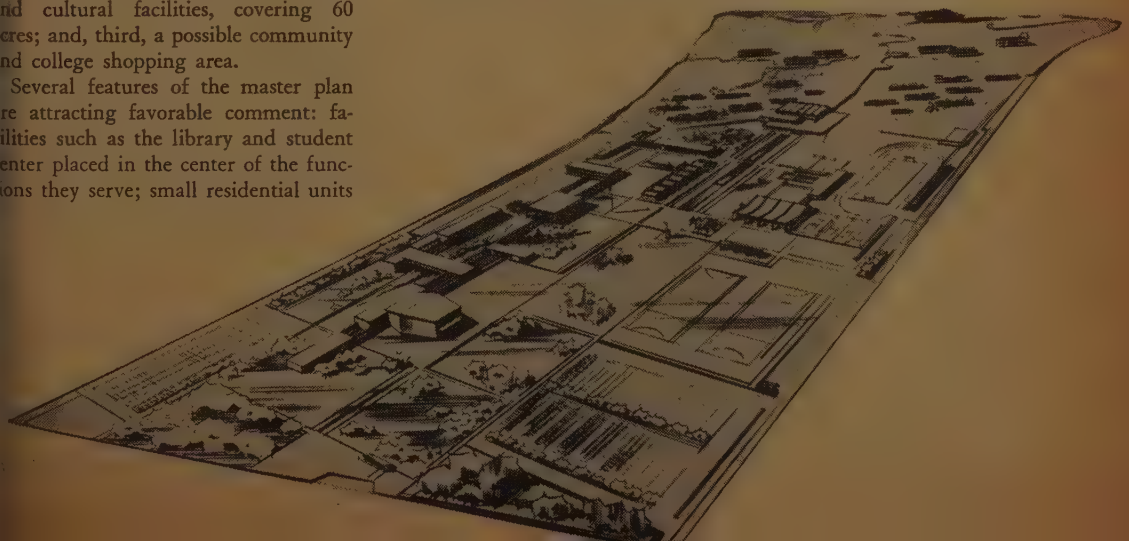
The library has been selected by the California District of the ELC. The district is now in the third month of a two-year special ingathering seeking $300,000 for its objective.

The student center is the project of the ALC's California District. This district is also in its third month of a two-year special ingathering with a goal of $300,000.

The science hall, or one of the basic units in this educational facility, is the project of the Augustana Evangelical Lutheran Church. The goal of $262,000 is divided between the Church's national budget and the California Conference.

The physical education plant with its several inter-related units is being sponsored by the co-operative action of the United Lutheran Church in America and its Evangelical Lutheran Synod of the Pacific Southwest. The program for a goal of $550,000 is being formulated.

The United Evangelical Lutheran Church and its Pacific District have selected one of the student *residential units* for its first major contribution to the building program of the College. The goal is $72,500.



Houses of Cedarwood

Ill Housed

On a recent radio broadcast former President Conant of Harvard was quoted as saying that 17,000 of the country's 20,000 high school buildings are substandard and must be replaced. Among the 17,000 he must have numbered that noble ruin in which I spent four years of my life.

Even then its spreading ink stains, rusty Physics balances, and all-too-short right field were prophetic of investigations and grave headshakings to come. By all modern standards it was a gloomy pile, flanked by the United Presbyterian Church, a narrow street specializing in candy stores, cobbler shops, and Chinese laundries, and crowded up against a main thoroughfare where the streetcars to Pittsburgh, like the breakers off Cornwall, made perpetual moan. Even the athletic field, where our youths should have gamboled happily on shaven lawns, was a dreary plain of packed clay bleeding off in left field into a small fringe of crabgrass and pigweed.

Remembrance of Things Past

Time heals all wounds, and it may well be that the depression which this place worked on my young mind still lurks like a filmed sore in my unconscious. But I don't think so. Our football games on the squeezed sandlot were bloodier but no less interesting than if they had been played on creeping bent. Our Chemistry sessions were interrupted by occasional chlorine gassings which would not have been possible in a fully air-conditioned plant, but we learned to like or dislike Chemistry even in the absence of stainless steel.

Housing in Tents

Our recent concern about school buildings is, of course, both understandable and praiseworthy. We are developing the conscience of David about living in houses of cedarwood while our churches and schools are housed in tents. We are also aware of Russia's friendliness toward "eggheads" and her determination to outstrip us technologically. If this begets real co cern for our schools, much will have been gained.

What Money Cannot Buy

But in the midst of our plugging for better schoo and better-paid teachers, we must not be seduced in believing that all our problems can be solved by mone Far beneath the surface of every living social instit tion there is a mystery which money cannot touch.

The impact of my high school on me was not a ma ter of superior physical facilities (although they we certainly adequate by our standards) or of high-pric talent. I had good teachers and one or two supe ones. But all of them, whether good or indiffere (with the possible exception of Miss Flax, who wo bright prints and dreamed of a bungalow in Corapo with hardwood floors and a Jewel Gas Range) had sense of *vocation*. In some this was more dilute tha in others, but I don't recall that our juvenile cynicis about our teachers ever assailed them at *this* point. W were all convinced in a misty way that they had o welfare at heart.

Like most adolescents we took this concern f granted. We accepted them or adored them as agen sent into our little world to serve us. That they mig now and then find us tiresome and trying never c curred to us. How could we—of the Class of 1931 possibly bore them? And never, as far as I can reca did they suggest by a flicker of an eyelash that th wanted anything from us in return.

Mystery of Motives

How did they get that way? How could they so genteel, so considerate and self-effacing? That is question I wish the experts would ask—all the digi taries with crew cuts and highly-polished glasses a expense accounts from million-dollar funds. How people become deeply concerned about other peopl children—the brash, tedious, wonderful brittleness youth?

The answer is not simple. It lies not merely in t realm of what is called "working conditions." Perha it has something to do with such outmoded things vocation and consecration. Perhaps it has somethi to do with God.

Editorial...

Continued Story, Continued

Two more installments have been added to the current "continued story" of Lutheran unity affairs. If readers will refer to our editorials of February 24 and March 31, they will remind themselves of what has gone before. We shall confine ourselves to Lutheran Church — Missouri Synod developments here.

The latest installment consists of two letters, both addressed to Dr. J. W. Behnken, president of Missouri, both replies to letters received from him.

One is from Dr. Paul Empie, writing on behalf of the National Lutheran Council. It is in reply to the letter from Dr. Behnken in which he "withdrew" his now famous words about our doctrinal position being in "a state of flux."

Dr. Empie's letter is decidedly friendly and irenic. He assures the president of Missouri that the NLC "most surely can and will examine with you the doctrinal implications of co-operation between Christians." That is the moot point with Missouri, despite the fact that she has been co-operating with the NLC in various areas for years.

Dr. Empie is careful to point out that full-scale doctrinal discussion is outside the purview of the NLC. This is because it is not a Church, but an agency of eight Churches. The member bodies have never committed to the care of the Council doctrinal relations with other bodies. In fact, they could not do so without transforming the Council into a sort of super-Church. There is no intention to do that, of course.

This still leaves the entire field of co-operation open, however. If Missouri feels the need to examine the doctrinal grounds upon which it has based previous co-operation with the Council, of course that can be done. If those grounds are found to be sufficient to continue the present measure of co-operation, that is fine. If it is possible to go on from there and increase the scope of co-operation, that is still finer. So that is one part of the new installment.

The other part has to do with Missouri's relations with the Churches which are about to form The American Lutheran Church. At its March meeting the Joint Union Committee sent a telegram to Dr. Behnken seeking a meeting between Missouri's Union Committee and the JUC's Committee on Inter-Lutheran Relations. Purpose of the meeting was to give the Missouri group an opportunity to explain in what way our doctrinal position is in "a state of flux." The telegram was followed by a letter setting forth in greater detail the same matter.

Dr. Behnken's reply came shortly after he had withdrawn his unfortunate remark. The withdrawal, of course, renders the projected meeting unnecessary. However, it has been felt that Missouri should be given an opportunity, if she so desires, to enter into doctrinal discussions with the new Church. Therefore, on March 25, the Committee on Inter-Lutheran Relations addressed a letter to Dr. Behnken stating that any invitation from Missouri for such discussion would be given every possible consideration. There the matter rests at present.

To us the importance of this latest installment in the "continued story" seems two-fold. Both the National Lutheran Council and the properly constituted committee of the coming new Church have now stated in language which no one can misunderstand that they stand ready to discuss matters with Missouri on exactly the ground upon which she insists. The National Lutheran Council must confine its discussion to the areas of co-operation. No such stricture, however, lies upon the Joint Union Committee. The three uniting Churches have empowered the JUC to represent it in all inter-Lutheran relationships until the union is consummated. If Missouri so desires, full-fledged doctrinal discussion can be begun at any time. In brief, the good will of all eight bodies of the NLC toward Missouri has been once more demonstrated.

Of equal importance is the fact that the whole matter is now up to Missouri. Whatever future moves there are to be must be initiated by her—a situation which we have advocated for several years. As we stated in our editorial of February 24, we have long felt that it is unfair to both us and Missouri to continue wooing a Church which has so repeatedly rebuffed our advances. Nothing can be more harmful to brotherly relations than that. Now Missouri can consider the entire situation at her leisure, come to a decision, and then make the advances to the rest of us, whether to the Council only, to the Committee on Inter-Lutheran relations only, or to both. In any case, both groups have stated that the door is open, if Missouri cares to use it.

It Is Better to Know...

When the congregations of The Evangelical Lutheran Church took the major step of discontinuing the apportionment of the national Budget, they wisely established a plan calling on each congregation to state to the Church its own "challenging objective." Most congregations have been very faithful about stating and reporting these amounts. A very small minority have believed that congregational freedom was more important than the covenant of a group decision and have not reported objectives. In most instances these latter congregations have been among those who have moved most cautiously in raising their objectives from year to year.

It is always an exciting day when most of the objectives have been reported to the Stewardship office so that they can be totaled and studied. This year it proved to be more troubling than exciting. The amount reported is considerably below the adopted Budget for 1959. There are prospects ahead of a serious failure to reach the amount needed so much.

At the same time we are grateful for the sense of integrity that prompted the congregations to report their objectives. Because we know the facts, we understand what needs to be done. The year of 1959 is too important to the life of the ELC and to the future of The ALC to go into it blindly. It is clearly better to know how we stand.

The situation was reviewed with the annual Stewardship Conference of the ELC in February and with the Board of Trustees and the Church Council immediately afterwards. It was agreed that the facts should be reported to the congregations with a strong re quest that they re-examine the earlie objectives they had reported, with th intention of increasing them in orde to underwrite the adopted Budget o the ELC.

The Board of Trustees and th Church Council of the ELC the addressed a letter to every congrega tion, through its pastor, reviewing th situation and making the request fo serious re-consideration. In additio District Stewardship Conferences wer planned for every district this sprin to discuss the situation in that distric and to make plans for seeking re-con sideration on the part of each congre gation. These will be completed in th latter part of April.

The analysis of 1959 objectives fo the Budget of the ELC provides th following information:

District	1958 Objectives	1959 Objectives	% Increase From '58 Obj.	% Increase From '58 Receipts	15% Over '58 Receipts
Eastern	$1,473,940	$1,518,879	3.0	5.8	$1,650,746.92
Northern Minnesota	644,901	686,980	6.5	7.4	735,422.24
Southern Minnesota	1,282,547	1,376,781	7.3	7.7	1,470,638.83
South Central	571,870	604,430	5.7	5.7	657,650.50
South Dakota	570,756	610,034	6.9	8.4	646,886.57
North Dakota	648,997	669,345	3.1	6.5	722,709.68
Rocky Mountain	271,226	286,286	5.6	7.8	305,461.94
Pacific	319,811	354,964	11.0	12.1	364,036.89
California	283,766	311,936	9.9	16.7	307,456.80
Canada	123-357	125,741	1.9	4.4	138,516.93
	$6,191,171	$6,545,376	5.7	7.3	$7,016,222.81

The third column of figures shows the percentage of increase from the 1958 *objectives* to the amount reported for 1959. The fourth column shows the percentage of increase from 1958 *receipts* to the 1959 objectives.

These percentages can only have meaning when it is realized that the General Convention voted a Budget which is 11.3% above that for 1958 (a 10% increase had been recommended). They become more meaningful when the amount needed this year is compared with the amount which came in last year, for this calls for a 12.5% increase.

Furthermore, each of the last two years there has been a small drop of income below the stated objectives. If this happens again in 1959, and we see no reason to believe it will not, we as a Church need to set our objectives 15% above the 1958 income (see column five).

Surely it is better for all of us to know these things than to go ahead under the impression that all is well.

The mission of our Church is urgent in 1959. We have a task that is well worth doing completely. In order to do it, all of us must do some heart-searching. The money which is needed, and much more, has been given to us by our Lord. The issue is in our obedience, and in our desire to commit ourselves and our means to Him. There are supplementary funds in congregations which can be added to the stated objectives, if it is plann that way from the beginning of t year.

Then, we can resolve to inform ou selves about this work of ours. W can know much more than we about our Church and the world which it is called to make its witne We can pray about each phase of t work as it passes in review, and sha what we see with our neighbors a friends.

Surely the 1959 Budget of $6,85 778 is well within reach. It is wise know where we stand now, so th we may stand in joy and thankfuln at year's end.

RAYMOND M. OLSON
Director of Stewardship

For the Family Altar

J. R. Hestenes

oward the Fourth Sunday After Easter — *The House of God*

The Epistle: James 1:17-21 • The Gospel: John 16:5-15

Monday, April 20
CALL TO WORSHIP
Read I Chronicles 16:29

Ascribe to the Lord the glory due is name; bring an offering and come be- ore him!

We worship God because there is some- ing within us that compels it. If we e without knowledge of Him, we wor- ip blindly. We reach out in darkness d find some means of expressing our ward longing. If we know God, we e blessed, for He Himself calls us to orship, knowing full well that our arts need the exercise of the expression faith. To worship God in truth and give glory to His Name is one of the od privileges of life.

We would punctuate our lives, O ord, with the salutary practice of right orship. As creatures reached by the uth of Your Word, we would bow fore the Creator. Finding no glory in rselves, we would give glory unto You. om the heart we would bring to You offering from the bounty You have ured out upon us. Teach us, O God, e high art of worship. Amen.

Tuesday, April 21
DECENCY AND ORDER
Read Psalm 96:9

Worship the Lord in holy array; trem- ble before him, all the earth!

It is difficult for us to appreciate the feelings the pious folk of the Old Testament had respecting the holiness of God. It was a form of fear, yet out of it came a deep respect for the things of God. When we worship the Lord all things must be done in a sense of reverence; the service itself should honor God: those who worship should allow the ritual to lead them into a true participation in the service. Those who lead the worship, or otherwise aid in it, do so without the thought of heaping glory unto themselves.

When we are worshipping You, Most Holy Father, we are engaged in a noble thing. We are not in a meeting where anything goes, or distractions are allowed. Help us never to dishonor You by shoddiness. Teach us to provide settings in which the heart of man may be aided in finding and knowing You. Bless all servants who bring their talents to the temple. Amen.

Wednesday, April 22
INSTRUCTION
Read Micah 4:2

"That he may teach us his ways and we may walk in his paths."

One of the most important things the Church has to do is to instruct. Not only does the Church do this in its education department, it is its business to do so in its worship as well. It is commanded to give to the worshippers the Bread of Life. People come hungry and they want to be fed. That is the reason we attend services. If we have lesser reasons, we ought not bother to go. Every sincere pastor knows he is supposed to "rightly divide the Word of Truth," and that those who come into the house of God shall learn and live.

Teach us Your Truth, gracious Father. Give unto us the instruction of the Word, and send the Holy Spirit among us so that the Word shall be quickened in our hearts. Of all the voices on earth, there is but one that speaks for You, and does so on the authority of the revealed Word. May the Church remain faithful to the charge: "Feed my sheep." Amen.

✝

Thursday, April 23
REFUGE
Read Isaiah 37:1

He rent his clothes, and covered him- f with sackcloth, and went into the ouse of the Lord.

This is the action King Hezekiah took hen he was overwhelmed by the enemy. udah was falling. The king of Assyria as running roughshod over the land. was out of repentance he went into e house of the Lord, to be sure; it as also in that place that he found e consolation of the presence of God. o this day the Church, the House of od, opens her doors as an invitation to who are weary. They are invited to me in, to be still in the presence of od, and to have the burden lifted from em.

The Church, O Lord, is not the cover cowards, but the refuge of the weak d the weary. It is not the last resort those who have lost the battle of e; it is the resource of those who would strong. It is the rock that stands firm- than the shifting ground of uncertain e; it is the safe harbor for all who ll come. Amen.

Friday, April 24
THEY HAVE SOMETHING
Read Psalm 84:4

Blessed are those who dwell in thy house, ever singing thy praise!

People whose way of life includes regular church-going know a happiness foreign to others in whose lives the art of worship, the communion of saints, has little or no part at all. Scripture correctly says they are blessed. Not only do they sing praises in church, they do so on their way out of church, and through the week, as well. Their life, centered in a conscious faith in the Lord, is well adjusted. They know the purpose of their living, and they have their strength, their ever-present help in Him.

Happy are the little children, dear Father, who are learning the joy of a church home. Theirs shall be the blessing of growing up in right relation with You and the world about them. How good it is, gracious Father, to go forth from Your house, encouraged and ready for our work. For all Your blessings we are grateful. Amen.

Saturday, April 25
VALUE THE CHURCH
Read Psalm 122:1

I was glad when they said unto me, "Let us go to the house of the Lord."

The Psalmist said this because he knew the joy of the house of God. To him it was as a spring, issuing the waters of salvation; it was as a table, spread with food for the soul. To go to the house of the Lord was a joyous event. Not all people feel as the Psalmist felt. Not knowing the Church, they fear it. Sometimes they view it with distaste, and find no joy in the prospect of going into it. But where men have found that the Church is the servant of the seeking, saving Christ, they too, say, "I am glad."

Over all the earth, dear Christ, where steeples point to the sky, fill Your people with joy as they make their way to the house of the Lord, there to worship. This must be a mighty witness to the world that in the midst of death there is a way of life. That men may have hope and that together they may come and sing praises to Your holy Name. Amen.

The CHURCH *in Today's World*

Church-Related Scholarship Measure Fails to Pass

A bill which would have established state scholarships for students attending either public or church-related colleges has been virtually killed in the Minnesota legislature.

The house education committee voted 21 to 5 not to recommend the measure after it had been amended almost to death. Partially responsible for the bill's defeat was the issue of Church-State separation.

Rep. Clarence Langley, Red Wing, Minn., a retired Presbyterian minister, noted that the scholarships could be used at church-related colleges and declared:

"Next year someone will say because we gave this aid we ought to give state aid to parochial schools."

Also a factor in the defeat was the claim by another legislator that an amendment which limited use of scholarship funds to tuition and fees favored higher tuition at non-public institutions.

A third legislator expressed preference for more student loans, with scholarships only to meet specific manpower needs, such as for nurses or teachers.

Protestant and Roman Catholic church college presidents earlier had urged support for the measure, which would have granted $545,000 in scholarships over two years.

Church Fighting Itself?

Dr. Angus J. MacQueen of London, Ont., moderator of the United Church of Canada, described Christianity here as an "army fighting itself instead of waging common war on the enemy."

Addressing the annual meeting of the denomination's Board of Evangelism and Social Service, the moderator said most of the Church's resources and manpower are being "wasted in competition, overlapping, and quarrelling."

He charged that divisions within the Church "had all but destroyed its effectiveness, had weakened its striking power, and made mockery of its ministry of reconciliation."

"Does this not in part account for the failure of the Church to win the world for Christ?" he asked. "And does it not also explain why the Church's preachments to the nations to get together sound so hollow and hypocritical?"

Unless the Church unites its forces into one common bond, Dr. MacQueen warned, it will continue to be a "limping, insincere minority movement in an alien world—a world unimpressed and unconverted."

Speaking on the task of the Church, the moderator observed that too many Christians had isolated themselves into "saved" groups apart from the world and with no concern for it.

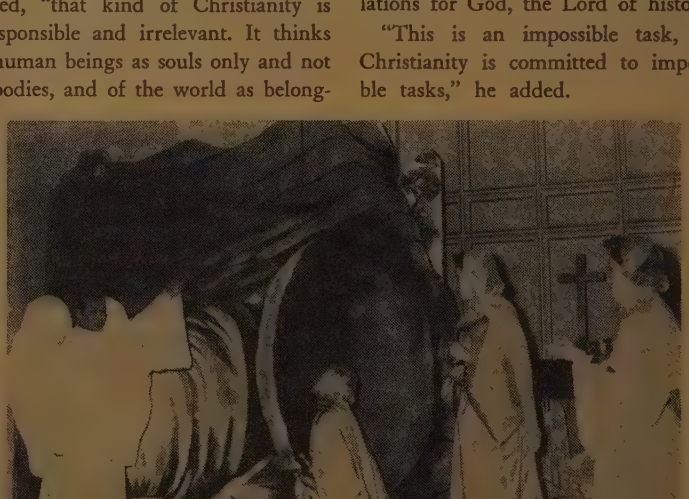
"Socially and politically," he declared, "that kind of Christianity is irresponsible and irrelevant. It thinks of human beings as souls only and not as bodies, and of the world as belonging to the devil and not to God, and of Christianity as a passport to heaven and not as a way of life for the here and now."

Dr. MacQueen said this type of Christianity has a certain appeal to the conservative elements in society which prefer preachers to stick to their Gospels and steer clear of controversial social issues.

"The tragedy is that this emasculated form of Christianity is becoming popular among modern young people who are woefully unconcerned about public righteousness and social reform," he said.

Asserting that the Church is "both other-worldly and this-worldly," the moderator said Christianity should strive "to claim the realms of commerce and industry, education and entertainment, politics and social relations for God, the Lord of history."

"This is an impossible task, but Christianity is committed to impossible tasks," he added.



EASTER DRAMA IN KOREA—The climax of Korea's first Christian Drama workshop we this presentation of the Easter story entitled, "Whom Do You Seek?" The costume wor by the Korean Methodist angel is accented by an Anglican stole. Nine Protestant mi sions co-operated with the Korean Christian Council in the workshop.

—RNS Pho

niversity Students Heckle Dr. de Blank

Dr. Joost de Blank, Anglican Archhop of Capetown who is known for outspoken stand against South rica's apartheid (racial segregation) licy, was heckled and booed when addressed a meeting of students at ellenbosch University.

The university, located near Capewn, is the main Afrikaans center of gher learning in the country.

Archbishop de Blank had been inced to talk at the university by the ellenbosch students' Anglican Socie-. His subject was "Christianity and e Social Order."

The disturbance was caused mainly a group of rowdy students who ttered the hall half way through the eeting. After the archbishop's talk, me students started singing, "How e hell can we believe you, you lie—u lie," to the tune of "John Brown's dy."

Cheers, jeers, and booing broke out the hall at the interruption. It was t clear whether the song was aimed Archbishop de Blank or a member the Anglican Society who thanked e prelate for his talk.

A student who tried to apologize r the behavior of some of his colagues was shouted down.

Another uproar occurred when a dent asked the archbishop whether was familiar with local conditions, d whether he would "sit at the same ble with an uneducated Kaffir—of e kind we have in straw huts."

Other students appealed to Archshop de Blank not to consider the tbursts typical of Stellenbosch.

The archbishop sat with folded arms d appeared unperturbed by the ckling.

He said in his speech that the Anglican Church was like a fire engine whose duty was to extinguish the fires of men's ambition and hatred, not to be simply an ambulance attending to those burned in the fires.

"The Church," Archbishop de Blank stressed, "has to intervene when the social order causes injustice. South Africa is full of decent men who never think of translating their Christian faith into political and economic terms."

TV IN PAPAL CHAMBERS

For the first time, television cameras entered the papal private apartment to give Rome viewers intimate glimpses of Pope John XXIII. The occasion was the Feast of St. Joseph, patron saint of the Pope who was baptized Angelo Giuseppe (Joseph) Roncalli.

Pope John was seen celebrating Mass at 7 a.m. in his private chapel. Other "shots" showed him in various parts of the apartment and finally seated at his desk looking over documents placed there for his attention.

"Lack of Variety"

Radio, TV Programs Scored

A "surprising" lack of variety in Protestant religious programs was revealed in a survey covering 86 radio and 33 television stations in ten major communities across the country.

The survey was conducted under the auspices of the National Council of Churches' Bureau of Research and Survey. Preliminary results were disclosed by Lauris B. Whitman, executive director of the bureau, at the annual meeting of the NCC Broadcasting and Film Commission.

Mr. Whitman said that 1,369 of the 1,513 programs surveyed were classified as "devotional" broadcasts including meditation, preaching, music, and prayer.

Of the remaining programs, he said, 43 were radio or TV broadcasts of actual church services, 33 religious dramas, and 20 interview or panel discussions on religion. Forty-eight other broadcasts included such features as religious news, book reviews, counselling, and question and answer programs.

The survey indicated, Mr. Whitman said, that radio still carries many more religious shows than TV and that more programs are privately sponsored than those made possible by the use of sustaining time.

Need Recorded Bible Stories for the Blind

An official of the John Milton Society for the Blind told the agency at its annual meeting in New York that the production of recorded Bible stories for families with blind children is the most pressing need in their publishing program.

—RNS Photo

CHURCH ADOPTS CHINESE FAMILY—Wang Chung Sio, his wife and seven children, ranging in age from two months to 14 years, are shown on their arrival at Penn station in New York, after an eight-year odyssey which took them from their native Chefoo, China, to Korea and then to the U. S. Sponsored here by the members of the Memorial Baptist Church in Salem, N. J., the family has been settled in an eight-room house near the church.

Dr. Dwight C. Smith, general secretary, in his annual report also urged the society to expand its ministry to the blind for the ever-increasing number of sightless people around the world.

He cited figures which showed that an estimated 37,000 persons in this country and abroad lost their sight last year.

The agency, sponsored by nearly 60 Protestant denominations, distributed in 1958 more than 80,000 pieces of Braille devotional literature and 49,000 long-playing records for blind persons who do not know Braille, Dr. Smith reported.

He said these materials were sent to all parts of the U.S., ten Canadian provinces, and 72 foreign countries, "including at least four behind the Iron Curtain."

In New Guinea . . .

Dedicate First Seminary

A new theological seminary—the first in the 73-year history of Lutheran work on the tropical western Pacific island—was dedicated in Logaweng, New Guinea, in February.

The service of dedication was conducted by Bishop John F. Kuder, a missionary of the American Lutheran Church, who is head of both the indigenous Lutheran Church of New Guinea and the older mission organization from whose work the Church developed.

Preaching the dedication sermon was Director Arne Sovik of the Lutheran World Federation's Department of World Missions. A $75,000 grant from the department made possible the seminary's construction, on which work was begun in 1955.

The new theological institution stands at an elevation of 1,500 feet on a hill overlooking the sea. Facilities so far completed include three classrooms, three staff residences, 30 dwelling units for students and their families, and auxiliary buildings.

Since New Guineans speak many different tribal tongues, teaching will have to be done with three parallel language groups. Pidgin, a remote adaptation of English, is becoming a common tongue for all inhabitants of the island, but it does not yet have its own body of literature.

A pidgin version of the New Testament is now being prepared by a group representing several missions, and it is expected that this modern language will be used increasingly in the Church. The complete Old Testament still does not exist in any New Guinea tongue.

Establishment of the new center will enable the New Guinea Church to train its own pastors fully without sending them outside the territory. At present, the Church has only about 100 indigenous pastors to serve a membership which is now around 200,000.

The 30 men accepted for training have all had previous experience in the Church as evangelists and school teachers.

WASHINGTON REJECTS "LUTHER"

A Washington, D.C. television station said that it refused to show the film "Martin Luther" under sponsorship of the National Capital Area Council of Churches because it believes that to do so would violate the National Association of Broadcasters' Television Code.

Thomas B. Jones, program director of WTOP-TV, gave the explanation to a Baptist publication which had criticized the station for rejecting the Luther film as "controversial."

It was to have been shown on the station in connection with a "Week of Witnessing" sponsored by Protestant churches of the capital area. The church council was able to obtain time on another television station, WMAL-TV of the Washington Evening Star, after the film was cancelled by WTOP-TV, which is owned by the Washington Post and Times-Herald.

WOMAN PREACHES IN TRONDHEIM

For the first time in its 900-year history, a woman preached a sermon in the Lutheran Cathedral of Nidaros in Trondheim, Norway.

She was Dr. Margit Sahlin, a graduate of a Swedish theological academy, who has long been active in Christian youth work.

Vote S. African Projects

Two grants, one for $10,000 and the other for $6,000, to help European settlers in South Africa strengthen their religious life were approved by the Lutheran World Federation's Commission on World Service at a meeting in Geneva, Switzerland.

The larger item was appropriated for the establishment of a new English-speaking pastorate near Johannesburg, and the second for a traveling Christian academy which is seeking to stimulate lay thinking in Christian terms about everyday affairs.

Under the English-speaking project a pastor will start a congregation of some 1,000 persons of Lutheran background who are not members of Swedish and German churches in Witwatersrand, a Johannesburg suburb.

The Christian institutes are conducted in different South African centers where Europeans live. They bring together people of European background for open discussions on the application of Christianity to daily living. Director of the institutes is Dr. W. F. Bofinger, a German pastor.

Tanganyika Church Head

The Rev. Stefano Ruben Moshi has become the first African president of the Lutheran Church of Northern Tanganyika.

President Moshi

Among the 10,000 people attending the February installation service were such notables as the Paramount Chief of the Chagga tribe Thomas Marealle II, and Dr. Martin Witte, who is superintendent of the Leipzig Mission work in the Hannover area in Germany.

In a letter read at the service, the Rev. Oscar R. Rolander, secretary of the National Lutheran Council's Department of World Missions Cooperation congratulated "not only Pastor Moshi, but all of you for having taken this bold step forward in electing one of your own people to head the Church."

Greetings came from Dr. Schiotz, chairman of the NLC/DWMC, who said: "You are blazing a trail on which we pray many of your sister churches may walk with you in the future. Surely this has been God's intent from the time that the first Lutheran missionary set foot on African soil."

Mr. Moshi, who is 53, is a second generation Christian and a product of the Leipzig Mission work which founded the Lutheran Church in Northern Tanganyika 65 years ago.

The new president received his education in mission schools, graduating from the Marangu Teacher Training Center where he served as headmaster during World War II. In 1947 he entered Lutheran Theological School at Lwandai (now Makumira) and was ordained into the ministry in 1949. He has also studied at the Lutheran Bible Institute in Minneapolis, Minn.

.C Pastors, Educators Get Fellowship Grants

Seven ELC pastors and educators e among 17 persons receiving Lu-eran Brotherhood Faculty Fellow-ips totalling $23,750. The grants will able them to undertake advanced dy or special projects. The awards e part of the fraternal life insurance iety's 1959 scholarship program aling nearly $110,000.

All but two of the 17 awards were anted on recommendation of the ational Lutheran Educational Con-ence, an inter-synodical organization Lutheran educational institutions.

The seven ELC recipients are:

The Rev. Charles S. Anderson, as-tant pastor at Trinity Lutheran urch, Madison, Wis., who plans to advanced study in Reformation urch history during the 1959-60 aca-mic year.

The Rev. Carlyle W. Holte, college stor at St. Olaf College, Northfield, inn., who will do graduate work in stematic theology and hermeneutics.

The Rev. Robert W. Jenson, on ve as instructor in Bible and philoso-y at Luther College, Decorah, Iowa, w working toward his Ph.D degree the University of Heidelberg, Ger-any.

Erling C. Naeseth, associate profes-sor of economics and business admin-istration at Luther College and head of the department, who will work to-ward a Ph.D. in economics and public finance at the University of Wisconsin.

Dr. Magnus Nodtvedt, chairman of the history department at Pacific Lu-theran College, Parkland, Wash., to assist him in further research to per-mit publication in book form of his Ph.D. thesis on the Haugean move-ment.

Paul R. Sponheim, Thief River Falls, Minn., to assist him in continuing graduate work at the University of Chicago.

The Rev. Lloyd Svendsbye, assistant professor of religion at Concordia Col-lege, Moorhead, Minn., who plans graduate study in church history at Union Theological Seminary and Co-lumbia University.

Honor Rolls Added

Twelve new congregations have joined the ranks of LUTHERAN HERALD "Honor Roll" churches. The following congregations have recently subscribed to LUTHERAN HERALD for all the mem-ber families in their parish:

Lost Island Church, Graettinger, Ia.—the Rev. C. T. Fjelstul

Lake Hanska Church, Hanska, Minn. and La Salle Church, La Salle, Minn. —the Rev. Wilmer C. Friesth

First Church, Litchville, N. Dak.—the Rev. Robert Harrison

St. Petri Church, Nielsville, Minn.—the Rev. E. W. Johnshoy

Bang Church, Viborg, S. Dak.—the Rev. Archie Lovaas

Our Savior's Church, Westby, Wis.—the Rev. J. O. Paulsrud

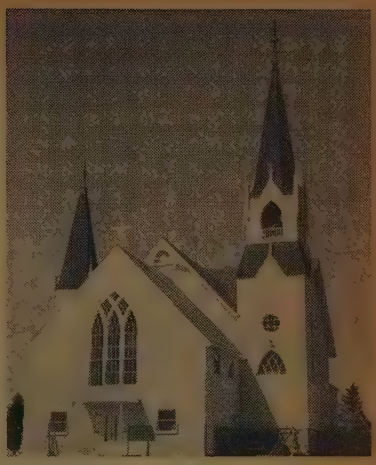
Our Redeemer's Church, Badger, Minn. —the Rev. Edwin O. Silrum

Our Savior's Church, Jackson, Minn.—the Rev. F. A. Sommars

Weldon Church, Weldon, Sask., Can.—the Rev. C. A. Stalwick

Lower Coon Valley Church, Stoddard, Wis. and Middle Coon Valley Church, Chaseburg, Wis.—the Rev. Eldon J. Underdahl

ALIFORNIA PARISH UNIT—Our Savior's Church, Long Beach, Calif., dedicated this w parish unit in March. More than 10,000 square feet of floor space for the various tivities of the congregation were added in the new construction. The Spanish archi-ture harmonizes with the church and education unit. Cost was $170,000. Dr. Gaylerd lde, president of the California district, conducted the dedicatory rites. The Rev. gil F. Bjerke is pastor. Included in the new building are a fireside lounge, a large ditorium with stage, kitchen facilities, and recreational equipment.



REMODELED CHURCH—The newly remodeled Rock Valle Church near Echo, Minnesota, was recently rededicated. Dr. E. C. Reinertson, president of the Southern Minnesota district, officiated. The new construction includes a 20-foot extension in the front of the church, elimination of side entrances, two coat rooms, four new Sunday school rooms, and a second balcony for the church sanctuary. New floors were also laid throughout the church. The Rev. Orrin Sheggeby, a son of the congregation, spoke at an evening service on re-dedication day. The Rev. A. H. G. Gjevre is the present pastor of Rock Valle Church.

Women of Hawaii

The first joint meeting of the women's guilds of the two ELC churches in Hawaii was held on April 1. Mrs. Robert K. Moxon, president of the Calvary Women's Guild, presided.

Pastor Norman Hammer, who is organizing a third ELC congregation in Hawaii, was the main speaker. Others on the program included Mrs. Michael Patronis, president of Christ the King Women's Guild, and Mrs. Stanley V. Gjervik. A playlet on visitation was also presented.

One Man Gives $120,000 Church

A new church building has been presented to Skien Lutheran congregation, Sloan, Iowa, by one of its members. The building, given by Gus W. Olson in memory of his wife, Pearl West Olson, and parents, Mr. and Mrs. John P. Olson, was dedicated on January 11.

Mr. Olson and the Rev. Harold L. Naig, pastor.

Mr. Olson's parents were charter members of the original congregation, organized in a log house in 1876. The new building is of contemporary design and features walls of multicolored glass. It includes seven classrooms, a bell tower equipped with chimes, and a complete kitchen. The building represents a gift of $120,000. The nave will seat 250 persons. Thorson, Gjelten, and Schellberg were architects.

The Rev. O. B. Anderson of Janesville, Wis. a former pastor of the congregation, conducted the dedication rites. An appreciation dinner was held the following evening at which the Rev. Nelson Preus, Fargo, N. D., spoke.

Mr. Olson is a retired farmer and pony raiser who now lives in Whiting, Iowa. He was born just across the road from the church site.

Columnist-Author

Karl A. Olsson, regular columnist for LUTHERAN HERALD, is the author of a book published April 1st by Augsburg Publishing House, Minneapolis, Minnesota.

Dr. Olsson's book, THINGS COMMON AND PREFERRED, is a collection of 51 essays which take a look at life from the "Christian perspective." Topics such as "Psychiatry and Faith," "Separate Vacations," "Nature and Culture," "Fantasian Flu," give an idea of the wide range of subjects which come under the author's scrutiny.

"My purpose," says Dr. Olsson, "is to come to people where they live—to say something about the good gray world in which most of us spend our time. What I have tried to say in this book is that this world is Christ's world. He rules not only in the churches but in the supermarkets and summer cottages; even when we are figuring our income tax, we are not alone."

People

Mr. Ervin M. Mehlberg of Manitowoc, Wis. has accepted a call to become the parish administrator of First Church, Morris, Minn., the Rev. Lowell O. Larson, pastor.

The Rev. and Mrs. Roy Hafso were recently commissioned as missionaries to Pakistan under the World Mission Prayer League. The commissioning took place at Golden Valley Church, Viking, Alta., Can.

The Rev. Robert L. Daehlen, formerly in the Air Force Chaplaincy, is now serving as pastor of the parish at Spooner, Wis.

The Rev. Jesse W. Thompson, formerly an Armed Service Chaplain, is now serving as pastor of Terrace Heights Church, Yakima, Wash.

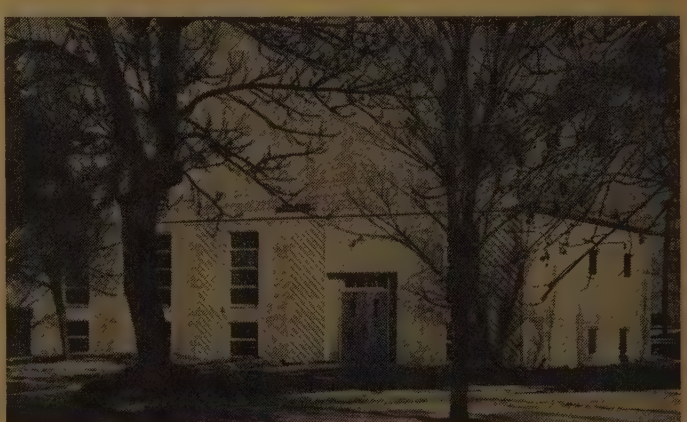
The Rev. Elling E. Ramsey has resigned as executive secretary and director of chaplaincy of the Oregon Lutheran Welfare Society in order to accept a position as regional director of the Northern California Lutheran Welfare Service. His resignation becomes effective July 1 and he will begin his new duties in Sacramento on July 15. His work in California will consist mainly of hospital visitation and counseling.

The Rev. Johan A. Hesje, formerly pastor at Melville, Sask., is now serving a three church parish at Cabri, Sask.

The Rev. Richard Hofstad, formerly pastor at Glenwood City, Wis., is now serving as an associate pastor of Grace Church, Albert Lea, Minn., the Rev. Merrill Gilbertson, senior pastor.

The Rev. A. H. Hovda, formerly pastor at Scottsbluff, Neb., is now serving as pastor of Trinity Church, Madison, S. Dak.

The Rev. Gerhard Huggenvik, formerly pastor of E. Immanuel Church St. Paul, Minn., is now serving as pastor of First English Church, Faribault, Minn., succeeding the Rev. A. L



PARISH UNIT DEDICATED—Hayti Church, Hayti, S. Dak., dedicated this new $24,0 parish education addition to their church on March 15. The Rev. E. O. Gilbertsc president of the South Dakota district, conducted the dedicatory rites. Included in t new construction is an overflow room off the nave of the church, two offices, eight cla rooms, a fireside room, a recreation room, and kitchen facilities. The church nave w also redecorated, and new lighting and heating fixtures installed. The Rev. Richard Borr is pastor of Hayti Church.

ıstad, who has retired from the ac-
e ministry.

The Rev. L. O. Lasseson has re-
ned his pastorate at Big Fork, Mont.,
d is moving to Hot Springs, Mont.,
ıere he will become pastor of Trini-
Church.

The Rev. James R. Peterson, former-
pastor at Holt, Minn., is now serv-
g Trinity Church in Cook and Cal-
ry Church in Orr, Minn.

The Rev. Paul Pierson, formerly pas-
at Lead, S. Dak., is now serving St.
ıke's Church, Bellevue, Wash.

The Rev. Donald Thorson, formerly
stor at New Rockford, N. Dak., is
w serving as associate pastor of Our
wior's Church, Milwaukee, Wis., the
v. Arnold W. Nelson, senior pastor.

Obituaries

Mrs. Edna Roen Gabrielsen was
iled in an automobile accident on
bruary 14. Her husband, the Rev.
ıbriel Gabrielsen of Wyndmere, N.
ık., was critically injured in the same
:ident, which occurred when a truck
ddenly pulled out into their lane,
:eting the Gabrielsen car head on.
ıey were en route to Moorhead,
ıere Pastor Gabrielsen was to per-
m a marriage ceremony.

Mrs. Gabrielsen was born August
1906, in Comstock, Minn., and attended Concordia College. She was married to Pastor Gabrielsen in 1927. They had lived in Sand Point, Idaho; Kindred, N. Dak.; and McIntosh and Moorhead, Minn., before going to Wyndmere. Surviving are two sons, James, a faculty member at Pacific Lutheran College, and Paul, pastor at Franksville, Wis.

Colleges

Gets Danforth Scholarship

John Kuethe, professor of religion and philosophy at PLC, has been granted a Danforth Teacher Study Grant for next school year of $4,800, plus tuition and fees. Prof. Kuethe will be given a year's leave of absence and will work toward his doctorate in philosophical theology at Union Theological Seminary, New York City.

Dana Celebrates 75 Years

Plans are well under way for the celebration of the Dana College Diamond Jubilee. This year, 1959, marks the 75th year of service in Christian Higher Education which will culminate in an official celebration Nov. 12 and 13. Among the special speakers will be former Nebraska Governor Val Peterson, now United States Ambassador to Denmark.

Concordia Band Hosted by Royal Canadians

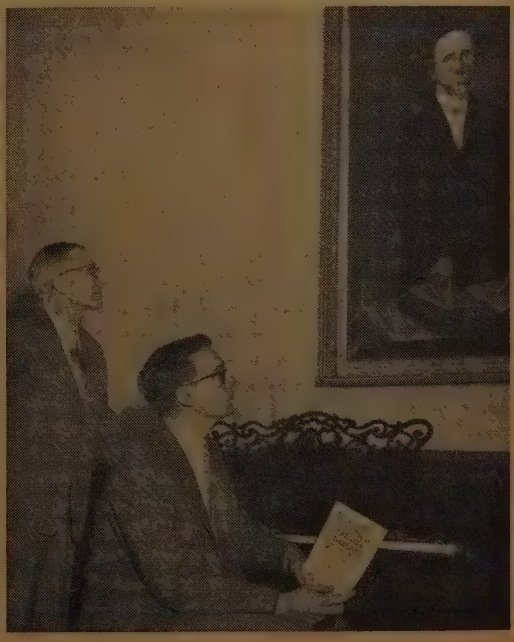
By Sydney Nelson

Eight thousand Canadians have been impressed by the Concordia College Band which recently visited western parts of Canada. In a visit of only eight days they played ten concerts and covered 1600 miles. They left many impressions that will remain for a long time to come.

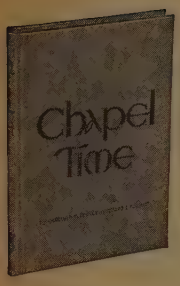
At Swift Current the "cobbers" took over the town on a Saturday night with a demonstration of college witness in all that they did. They performed over television, they were guests of the local arena management at a hockey game, they were the feature "choir" at the Sunday morning service at St. Olaf Lutheran. Swift Current knew that Concordia College had paid a visit to their prairie city with the citizens completely packing the local auditorium to hear them perform.

The local pastor said, "I firmly believe that every point of contact that the band made has not only paved the way for a return engagement, it has put Concordia College on the map and has warmed the hearts of the people to our Lutheran Church and its wonderful educational program."

As guests of the Royal Canadian Air Force Band in Edmonton the band



DESCENDANTS OF PIONEERS MEET—Two descendants of pioneer patriarchs of the Lutheran Church—Missouri Synod met at Concordia Seminary, St. Louis, Mo., recently. Both are doing historical research in the seminary library. Shown are the Rev. E. W. Sihler, left, instructor at Luther Seminary, St. Paul, Minn., and Karl Wyneken, student at Concordia. Sihler is a grandson of Dr. William Sihler, one of the founders of the Missouri Synod; and Wyneken is a descendant of the Rev. F. C. D. Wyneken, an early president of the synod. Pastor Sihler is engaged in a microfilming program of congregational records for the ELC.



THIS WORLD AND THE CHURCH

HOWARD HONG - Chairman, Dept. of Philosophy, St. Olaf College

A study of secularism, encompassing a complete rethinking of the Church's attitude toward the world. Dr. Hong is a vigorous proponent of the Church's becoming more active in its relationship with the world in order to combat the gradual erosion of faith caused by secularized thought and life. Dr. Hong brings a sound, scholarly, philosophical approach to intellectual and moral problems.

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WHO SHALL BE GOD?

ALVIN N. ROGNESS - President, Luther Theological Seminary

Sermons directed to the vast number who have not, as yet, "responded to the greatness of His faith." Here are the familiar doctrines, but presented in startlingly different language; the familiar dogma pictured in refreshingly new imagery. Believing that as reluctant, cautious Christians we become intolerably bored, Dr. Rogness awakens the reader to the excitement of Christianity.

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CHAPEL TIME

GERHARD L. BELGUM, Chm., Div. of Religion and Philosophy, Luther College
GERHARD E. FROST - Prof., Practical Theology, Luther Theological Seminary

Rich devotional reading is found in this collection of chapel talks from Luther College, Decorah, Iowa. Through these talks the reader shares and benefits from the spiritual nourishment provided at our church colleges. Each talk is accompanied by an explanation of the setting or occasion for each message.

hard bound, **$1.75**

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_____Chapel Time—$1.75

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members enjoyed a presentation b one of Canada's best known band After the Concordia band's perform ance in the evening, the Director o Music in Public Schools pressed i director, Professor Leif I. Christianson to conduct a band clinic for the whol province.

At ELC Student Meet

"I hope that this conference ma be a golden hour of eternal decision casting its glow and its glory ove the rest of your days."

With this opening, a Madison, Wis Lutheran pastor keynoted events at th 42nd annual ELC Student Conferenc at St. Olaf College, March 6-8. D Morris Wee, chairman of the EL Board of Christian Education, was th first of five prominent Lutherans t address almost 300 student delegate His audience represented nearly a the ELC colleges.

Referring to the general conferenc theme, "The Learning Which Lead to Wisdom," Dr. Wee said:

"In a frighteningly large sector o our globe, the thrust of education to equal or surpass the scientific skil of the free world in a race for supremacy. . . .

"Our own people have embrace universal public education because the conviction that the educated ma will be better off in every way; b especially in terms of dollars. . . .

"But in the face of this, you wh represent the colleges of our Churc have the honor to stand confident an eager in the bold assertion that Jes Christ is the door to wisdom. You a proclaiming . . . that learning is n wisdom until it is oriented in Hi and until it permits Him to open t way."

Other speakers on the conferen theme were Dr. Alvin Rogness, pre dent of Luther Theological Seminar Dr. Sidney Rand, executive direct of the ELC department of Christi Education; Rev. A. Reuben Gornitzk pastor, Central Lutheran Church, M neapolis; and Dr. Paul L. Holm professor of philosophy, University Minnesota. The conference was de cated to Dr. Tillman Sogge, late Olaf faculty member and chairm of the Joint Union Committee of t ELC, ALC, and UELC.

. . . Rev. O. G. Aasen, Fergus Falls, Minnesota, is presenting a half-hour devotional broadcast in Norwegian every Sunday 1:30-2:00 p.m. over Station KGDE, Fergus Falls. The present broadcasting season marks Pastor Aasen's 33rd consecutive year in the radio ministry. (paid advertisement)

MF Conventions

La Crosse Ct., April 21, First Church, alaska, Wis.

Aberdeen Ct., April 21, St. John's Church, bster, S. Dak.

Milaca Ct., April 23, Bethlehem Church, Cloud, Minn.

Seattle Ct., April 28, Ballard-First Church, ttle, Wash.,

Blue Earth Ct., April 21, Trinity Church, e Earth, Minn.

Sioux City Ct., April 21, Skien Church, an, Iowa.

anges of Address for ELC Pastors

Milton C. Brown, Jr., 61st Art. Gp. (AD), 8 W. Silver Springs Dr., Milwaukee 18, s., 3-18-59

E. A. Fretheim, 1710 Evergreen Dr., Rapid y, S. Dak., 3-19-59

ohan A. Hesje, Cabri, Sask., Canada, -59

E. E. Hoff, Chester, Iowa, 4-1-59

Richard A. Hofstad, 918 Garfield Ave., ert Lea, Minn., 3-29-59

A. H. Hovda, 216 N. Lee, Madison, S. k., 4-1-59

Gerhard H. Huggenvik, 216 N. W. 2nd e., Faribault, Minn., 4-1-59

L. O. Lasseson, Hot Springs, Mont., 4-13-59

A. O. Lien, 224 Kilts Dr., Houston 24, xas, 4-15-59

Hermann Mueller, Apartado Aereo 1962 i Valle, Colombia, S. A., 3-19-59

ach Sunday listen to

"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church.

4:30 p.m. KSOO 7:30 p.m. WLS
KWLC 8:00 p.m. KHVH
WISV 9:00 p.m. WNAX
5:30 p.m. WJMC
KTRF 9:45 p.m. KSPR
:45 p.m. KFBK 10:30 p.m. WCCO
hort wave: 10:30 p.m.—HCJB
Meter Band 16-19-25-31-49)
Clip this as a listening reminder!

Stanley R. Olson, 421 So. 4th St., Minneapolis 15, Minn., 4-15-59

James R. Peterson, Cook, Minn., 4-1-59

Paul Pierson, 10240 N. E. 30th Pl., Bellevue, Wash., 4-1-59

R. C. Reinholtzen, Box 212, Nisswa, Minn., 4-1-59

A. L. Rustad, Box 301, Faribault, Minn., 4-1-59

G. C. Strum, Story City, Iowa, 4-1-59

Donald Thorson, 3022 W. Wisconsin Ave., Milwaukee 8, Wis., 4-6-59

Johan Thorson, 322 So. Jay, Aberdeen, S. Dak., 4-10-59

David Vaaler, Waukon, Iowa, 4-1-59

Rolf Borg-Breen, 330 Donahoe St., East Palo Alto, Calif., 3-1-59

Newly Ordained . . .

Wendell C. Dahl, 3608 Regent Ave. N., Robbinsdale 22, Minn.

Kjell Jordheim, Route 4, Mondovi, Wis.

Announcements

Augustana Academy Alumni from the Twin Cities area will meet at Lutheran Brotherhood Bldg., April 25, 8 p.m. Speakers: Pres. A. L. Abrahamson and Mr. James Meachem.

Want Ads

Rate $1.00 a line, minimum charge $4.00

For sale: Alumalite trailer, 29 ft., 1955 model in excellent condition. Available June 10. R. N. Bateman, St. Olaf College, Northfield, Minn.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

240 acre dairy and grain farm in SE. Minn. Available Oct. 1, 1959. Modern home, electricity, water, large dairy barn. Close to churches, school, market. 609-1A

120 acre farm in S. Minn. All tillable. Good bldgs. 2½ mi. to Lutheran church. Norwegian community. 609-2A

315 acre farm in Roberts Co., S. Dak. 2 mi. from Lutheran town. Modern facilities, good water, storage for 4,000 bush. grain. Recognized for superior crop productivity and stability. 609-3A

Businesses

General store and hardware, W. Cent. Wis. 609-4C

Restaurant with upstairs apts. Good business opportunity in S. Minn. community of 1700. Must sell for health reasons. 609-5C

Furniture and floor covering store doing good business in progressive growing community. S. Minn. 609-6C

Working share in Plywood Co-operative in Oregon. Hourly wages at $2.50 with time and half for overtime. New Lutheran church. $5,000 cash or terms can be had. 609-7C

POSITIONS WANTED

Certified teacher, kindergarten, desires position. Would be interested in ½ day of teaching and ½ day of other work. 609-8D

Middle aged woman trained in Home Ec. will care for aged or invalid lady in her home. S. Mpls. 609-9D

Young lady desires part time evening work in Twin Cities for summer months. 609-10D

Chef, 39, Christian family, at present cooks for 500-600 students, desires position in Lutheran college, academy, or home for aged. To start Oct. 15. 609-11E

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Wanted housekeeper for 2 adults in NE N. Dak. Home is modern. No outside work required. 608-14F

Elderly lady in SE Minn. town desires middle-aged housekeeper as soon as possible. No heavy work. 609-12F

Girl or woman to help clean cabins and do general work in Christian summer resort in N. Minn. 609-13F

Lutheran woman desired for cooking and housekeeping on S. Minn. farm. Modern conveniences. 609-14F

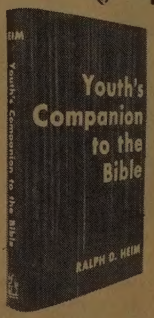
Wanted, good kind woman in 40's or 50's for housekeeping. Lifetime secure job for right party. S. Mpls. 609-15F

Man between 60-65 (possibly on pension) to help with dock and boats and for general maintenance work in Christian summer resort, N. Minn. 609-16G

Needed Youth Director for Milwaukee, Wis. Lutheran Church. 4 years college; exp. in youth work and/or church work desirable. Keen interest in young people, ability to counsel, exercise supervision, and direct youth activities. To be filled by June 1. 609-17G

Wonderful opportunity for medical doctor in N. Ia. Lutheran community. New medical building. 609-18G

Responsible young single man, experienced with dairy cattle and tractor machinery for work by the month on modern dairy farm. Room, board and good salary. Close to town and ELC church. W. Wis. 609-19G



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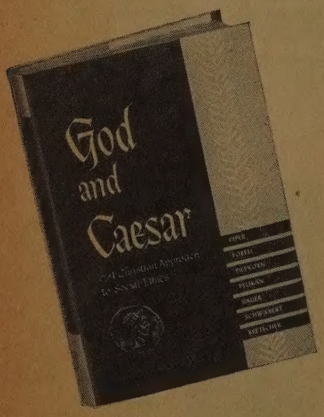

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is anything worthy of praise,

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